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THE APOSTLE PAUL'S OPINION OF SLAVERY AND EMANCIPATION.

A

SERMON,

PREACHED

TO THE

CONGREGATIONAL CHURCH AND SOCIETY

IN MERIDEN,

At the request of several respectable Anti-Abolitionists.

BY ARTHUR GRANGER.

MIDDLETOWN:
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INTRODUCTION.

THE preaching and publication of the following SERMON, have been occasioned by a humiliating scene—a scene that will be incorporated into the future history of our hitherto quiet and peaceable town, and go down the line of posterity to the latest period of recorded time. When the days of violence shall have ceased; when the rights of free discussion shall not be invaded; when this entire nation shall do justice, and love mercy, and elevate two and a half millions of slaves to the rights and the joys of immortal beings; when the disscusions, the prayers, and the moral influence of all christians, shall have secured that great event; and when the enquiry shall then be made, What were the views of the present Pastor of the Church, in relation to mobs, slavery, and emancipation? I wish the following Sermon to be my standing reply.

I am responsible to the great Head of the Church for my influence. I cannot let it slide into the violence of mobs—I cannot let others receive it in favor of such scenes. I reason thus: If I am not decidedly in favor of discussing the slavery question at appropriate times, the community will turn my influence in favor of mobs, and I cannot help it so long as I oppose the discussion of the subject. My motives indeed would not be in favor of mobs, but my motives could not prevent the wrong direction of my influence. What is true of me in this respect, is true of every other man in this community. Perhaps, reader, you consider both mobs and the discussion of slavery an evil. But which do you consider the greatest evil? The mob is radically wrong. You cannot correct *its* evils and leave any thing good in it. But the anti-slavery cause is radically right. Slavery is a sin, and emancipation a duty. The collateral evils of the Society can be corrected, and its essential character will remain sound and good. Slavery must be abolished or the prophecies of the bible can never be fulfilled in relation to the final triumphs of the Church in the conversion of the world. The slavery question is eminently *a religious question.* Nothing but the moral influence of the Gospel, made to bear on the evil can remove it. And how can the moral power of the gospel be concentrated against the evil of slavery, if open discussion is not allowed? The great part of the South are defending the system as the corner stone of liberty, and are determined to perpetuate it. And if the north may not open

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their mouths in behalf of the oppressed, what are the prospects of our coloured brethren for whom Christ died? If we slumber over the evil perhaps relief may come from the moral influence of England, Scotland, or *Mexico*, or some other parts of the civilized world. Certain it is that the moral power of Christendom will terminate the system of wrong sooner or later. But America with her vast moral resources, will not slumber while other nations are doing the work of reform. Entire silence on the slavery question would be the triumph of the mob. That is all they aimed at. Who is willing to help them on to such a result? Who is willing to have blotted out the essential element of civil and religious freedom in the suppression of free discussion? Says Mr. Barnes in his address on the literature and science of America "our institutions are all based on the freedom of investigation. It is to be assumed here that all things may be examined and discussed. We have no liberty which does not suppose this. We know none which does not admit and defend it. Herein is our warfare with the kings and tyrants of the old world. Herein is our contest with those thrones of despotism that have so long tyranized over man. Herein is the reason why monarchs turn pale in their palaces and tremble on their seats of power. The thrones of despotism in political life—in religion—in science, have stood firm, just so long as the maxim could be defended that there are *some* points too sacred to be examined. Let it be maintained that there is *one principle* in science or in religion—one doctrine of government, or maxim of law that may not be examined, *and liberty is at an end.* A wedge is entered that may be driven until the entire fabrick shall be demolished." p. 23.

Let the true reason for the appearance of the following Sermon at this crisis be well understood. The text was read to an audience in this town in connection with a notice for an anti-slavery meeting, leaving the impression on the minds of many that it contained a rebuke to anti-slavery efforts. A few days after I received an invitation from several respectable citizens of the town, who question the propriety of the anti-slavery movements, to preach from the text. I looked upon the request as an indication of good, and prepared the Sermon in the spirit of kindness and good-will, praying that it might lead many to understand the mind and will of God in relation to Slavery.

A. G.

SERMON.

1. TIMOTHY, vi. 1, 6.

"*Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doating about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness: from such withdraw thyself. But godliness with contentment is great gain.*"

The Bible is the christians ultimate appeal in all matters of morality and religion. It is the voice of God speaking to the conscience. It will be the rule of judgment in the final day. All of our conduct will at last be tested by its immutable and everlasting principles. Hence the importance of our conduct, our plans, our sentiments, all being in accordance with the word of God. We are then safe for time and eternity. God will be our refuge in the last commotion that winds up the plan of mercy and seperates the wood, hay and stubble from the gold, and the silver, and the precious stones of the Divine kingdom.

The relation of master and servant and the respective duties of each are clearly expressed or implied in the passage under considcration. I am happy to have an opportunity in compliance with the request of several re-

spectable citizens of this town, to apply the principles of interpretation to this important passage of the Bible. There is no passage in the New Testament that has been so frequently quoted to sustain the system of American Slavery as this. Southern teachers of the Gospel rely on it as their strong hold of defence. If it can be fairly shown that this passage does not favour the system of slavery in this country, I presume it will be conceded that no part of the New Testament justifies it. The question of slavery with all christians must ultimately be settled by the principles of the word of God.

If the Bible upholds the system of enslaving human beings and of reducing them to goods and chattels, then we must not interfere with it, lest we be found fighting against God. But if the Bible condemns oppression or slavery, then it is the duty of all christians to unite their moral influence and prayers to remove the evil. The Gospel is a remedy for all sin. It makes no compromise with iniquity because it may be incorporated into a political fabrick. It aims to purify the world, and introduce peace on earth and good will among men.

I must beg of my hearers to understand my meaning and views, not from separate passages, but from the connection of the discourse.—But we detain you from the subject.

"*Let as many servants as are under the yoke.*"

The Greek word translated servant has various meanings as used in different connections in the Bible. It frequently means one in the voluntary service of another. It is applied to ministers of the Gospel and to Christ himself. But in our text it undoubtedly means a slave—because he was a person under the yoke—that is the yoke of bondage. A voluntary service could not be called a

yoke of bondage. We know also that the servants spoken of were slaves from profane history. At the time the Apostles wrote, slavery existed in the Roman Empire to which Judea belonged. The heathen of nearly all nations held slaves when the Gospel was introduced among them. The Apostles found the relation of master and slave *already in existence* wherever they went with the Gospel among the heathen nations of the earth. The slavery of the heathenish empire of Rome before the Gospel was introduced into it, bore a striking resemblance to that which exists in this christian country. The Apostles then found this corrupt institution already in existence as a part of heathenism, and in their preaching they inculcated the proper duties of slaves in their peculiar and trying situation.

"*Count their own masters worthy of all honor.*"

The term masters means those persons who put the yoke on the necks of their fellow men and made them slaves. You will observe the Apostles did not by their preaching constitute the relation of master and slave. They found this unrighteous institution already in existence as a component part of the civil institutions of a heathen government. The relation of master and slave existed before the Apostles were born, and before the Redeemer of the world astonished the people at his doctrine. The Apostle directed those slaves that were converted under his ministry, to respect their masters—to count them worthy of all that civil honour which suited the station they were permitted to occupy by the Roman government under which they lived. The text inculcates submission on the part of slaves, and forbids them to rebel and do violence to their irreligious masters. This submission the same Apostle inculcates frequently. "Servants be

obedient to them that are your masters according to the flesh. Servants be subject to your masters with all fear not only to the good and gentle but also to the froward, for this is thankworthy if a man (a servant) for conscience toward God endure grief suffering wrongfully." These texts clearly forbid slaves to rise in insurrection against their masters. They forbid them to commit depredations on their property, or violence on their persons. The christian religion enjoins *meekness* on slaves, as well as on other christians, which means patience under the endurance of injuries. These passages are a rule for the conduct of the slave in suffering wrongs, and not a rule for the conduct of the master to inflict those wrongs. They are also a rule for the slave to respect and honor his master, even while in compulsory bondage, so long as there is no relief for him from the civil government under which he suffers. Slavery was then a feature of that heathen government, and if slaves had not treated their masters with honor and respect, they would have violated one feature of the government that then existed. The Apostles inculcated obedience to civil government wherever they went, whatever might have been the nature of that government. They did not directly interfere with slavery *as a feature of civil government.* We admit they did not assume the prerogatives of legislators, and demand as their first message, that their laws should be changed and their government remodeled. And there were very important reasons for not doing this. Christianity soliciting admission into all the kingdoms of the earth abstained as behooved it from intermeddling directly with the civil institutions of any.

If the Apostles had commanded the slaves in the name of the Lord not to obey their masters, and had they told

them to rise and assert their liberty, the consequence would have been that one half of mankind would have been let loose on the other, and the civil government would have been exasperated at the Christian name.*—The Apostles, in introducing christianity into the civil governments of the earth, did not meddle with their peculiar policy. All this we readily admit. They inculcated meekness, patience, kindness, mutual affection, and such winning virtues, that all might see that the kingdom of Christ was not of this world, and that it was safe to admit it into every government on earth.

"*That the name of God and his doctrine be not blasphemed.*"

Paul here cautions the slaves that if they were not humble and submissive, if they were filled with insolence and pride, their unbelieving masters would not think well of the Christian religion. If they were not obedient, they might blaspheme the name of God and his doctrine.

"*And they that have believing masters, let them not despise them.*"

Those servants, whose masters were pious and members of the same church; who were brethren and mutual partakers of the benefits of the christian religion, were not to lose their humility on that account.

"*But rather do them service.*"

The servants of pious masters were directed to be faithful and diligent, and exhibit an amiable and lowly spirit, because their own masters were faithful or believers in the Gospel. Their masters had repented of their sins, and of course they had repented of all the injustice they had ever done to their slaves. They could not now treat them as articles of property. They could not now expose them for sale in the money market. The masters were now meek and humble themselves, and disposed to

*Paley.

do justice and love mercy. They were not only faithful, but beloved too. However froward or unkind they might have been before, they were now humane, and disposed to do justly by all around them, especially to those servants who were of the household of faith.

"*Partakers of the benefit*"—that is, the benefit or advantage of the Gospel.

Both servant and master were mutual partakers of the Gospel; having similar duties, hopes, trials, temptations and destinies.

"*These things teach and exhort.*"

The things which the Apostle directed Timothy to teach and exhort, were all which he had communicated to him in this epistle. The last line of the second verse has no more special connection with the two verses we have explained, than it has with the whole preceding part of the epistle. Timothy was directed to teach to all the inspired epistle. The two verses we have explained, are a complete subject in themselves, and should more properly have been left at the close of the preceding chapter; and the last line containing the expression, "*these things teach and exhort*," should have been the commencement of a new chapter, and are so divided by Dr. Doddridge. The chaptering and versing of the Bible are no part of its inspiration. This was done hundreds of years after the Bible was finished by uninspired men.

"*If any man teach otherwise*"—that is, if he teaches contrary to the general doctrine of this epistle, and consent not to wholesome words, even the words of our Lord Jesus Christ.

The Apostle here calls his own epistle the words of the Lord Jesus Christ, because Christ inspired him to write it according to godliness. If any man teach contrary to

this epistle; if he teaches fables and foolish questions, Ch. 1. v. 4.; if he teaches that the laws of God and the laws of the land should not be enforced against the lawless, the disobedient, the ungodly, the profane, the manslayers, the man-stealers, &c., v. 9. 10.; if he teaches that it is not a faithful saying and worthy of all acceptation, that Christ Jesus did not come into the world to save sinners, v. 15.; if he teaches that prayers should not be made for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, Ch. 2. v. 1. 2.; if he teaches that Christ did not give himself a ransom for all, v. 6.; if he teaches that a Bishop (minister) may be given to wine, become greedy of filthy lucre, and not sober in his preaching, Ch. 3. v. 2. 3.; if he teaches that the marriage relation should not be held sacred with all classes of human beings, and that parents and children may not be permitted to live together, Ch. 5. v. 14.; if he teaches that laborers are not entitled to a compensation for their labor, v. 18. and that it is right to lay hands suddenly on any man or be a partaker of other men's sins, v. 22. and that the sins of some men are not open beforehand going to the judgment of the great day; if he teaches servants to despise their masters, or commit depredations upon their property or persons, Ch. 6. v. 2., or that believing masters and believing servants are not brethren in Christ, and that one may have the services of the other without any just compensation, that one may sell the other as an article of trade, although purchased by the son of God and brought into brotherhood with his master by the operations of the Holy Spirit. If he teaches such things, he teaches doctrines contrary to the Epistle of Paul to Timothy, and contrary to the wholesome words of the

Lord Jesus Christ, and the doctrine which is according to godliness: and such a teacher is proud, or as it is in the Greek, a fool knowing nothing.

"*But doting about questions and strifes of words.*"

The Greek word translated doting, means to have a diseased appetite; a craving for any thing; an excessive and vicious fondness for any thing; to be excessively and improperly occupied and to dote.

"*Whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness.*"

The teachers who opposed the doctrine of Paul, are well characterized in the quotation. They made *gain* their god; to get money was their ruling passion. They were so selfish and blinded as to suppose that gain was godliness. They were either infidels or had embraced a corrupt form of christianity. Their proud hearts had never been humbled, and all the vile passions of their hearts flowed out to poison the world. From such corrupt teachers the Apostle directed Timothy to withdraw himself.

"*But godliness with contentment is great gain.*"

Godliness means piety or the christian religion, the exercise of which forbids one man to oppress or wrong another, and which inculcates love and mercy to all men of whatever clime, condition or color. A man of godliness is the world's friend and benefactor. He lives not for himself, but for the glory of God and the good of the human family. All, high or low, rich or poor, civilized or heathen, white or black, share in his prayers and sympathies. God is his friend, and will vindicate him in the great day of account, and elevate him to a seat in heaven through the mercy of Jesus Christ. *Contentment* im-

plies a calm and quiet state of mind in the condition assigned by a wise Providence. Such a state of mind is produced by godliness, and it is great gain, though a person may have but little of that lucre, the love of which is the root of all evil.

Having given the exposition of the passage, we remark 1st. That the Bible *admits the existence* of slavery. The servants spoken of in this passage were the slaves of the Roman Empire; they were under the yoke. But God did not create them with that yoke on their necks, if our Declaration of Independence be true, that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among which are life, liberty, and the pursuit of happiness."

But our text and other parts of the New Testament simply admits the fact that slavery existed in the Roman empire at the time the gospel was introduced into it. If the New Testament did not admit the existence of slavery among the Romans at that time, it would not be a faithful record of facts. We know from profane history, that Slavery at that time did exist among the Romans, of a very offensive kind, and we know too, that it was one of the principal causes of the ruin of that great empire. 2d. We remark that the simple statement of the fact, a principle in the Bible that slavery then existed, does not show that the principle is justifiable. The Bible states a great many facts that are not justifiable. It states them as matters of history and not as moral principles for the guidance of our conduct. The first verse of my text is the statement of a fact and not a license for slave holding. "Let as many servants as are under the yoke," &c. It does not command one class of men to take another class and reduce them to perpetual bondage, but it

simply states that the heathen assumed the responsibility of doing this without any warrant from God, and against the dictates of reason and nature. In that condition the Apostle found them when he invaded the territories of heathenism with the light of the gospel, and some of the slaves were converted under his ministry, and he inculcated the duties of their station. The servants or slaves that then existed among the Romans were treated as property; so history informs us. But the Bible in mentioning that fact, no more approves of it than it approves of the fact which it states that Peter denied his master; or that there was a mob at Ephesus. See Acts, 19 Ch. 41. 21. 3d. If, as we have shown, the masters spoken of in the text, were constituted such by the laws of a heathen government, why were the slaves required to honor them? We reply that the Bible uniformly inculcates respect to men according to the station they occupy under civil government, without regard to their moral character, or the moral justice of the station they occupy.

Let servants account their masters worthy of all honor! Why? not because they were always moral or religious men, but because the civil government allowed them to hold the station of masters, and christianity never intended to interfere directly with civil government, so long as the government was not professedly founded upon Christian principles.

Honor the king, the Bible says. Herod and Nero were then kings, two of the greatest monsters in human form. But they were to be honored on account of their official station in civil life. If the Bible had allowed men to despise and disregard civil rulers, all government would have been reduced to anarchy—which is worse than a government administered by wicked men on un-

righteous principles. So the Bible requires slaves to honor their masters on account of their station assigned them by civil government as masters, without respect to the moral character of that station. But the simple fact that servants or slaves were required to honor their masters, no more gave their masters the right to reduce human beings to property, than the fact that we are required to honor the king, gave Herod and Nero the right to commit all the cruelties they did in their official station. It would be a strange principle of interpreting the Bible to take the passage that requires meekness and obedience of the servant, and apply it to the master to justify him in divesting the servant of all the rights of human nature. It would subvert the everlasting distinction of right and wrong. It would show that there is one principle of moral justice to guide the conduct of the master, and another principle, totally different, to guide the conduct of the slave. It would show that what was meekness with the slave in enduring injuries, was justice with the master in inflicting those injuries!

Such theology may pass current under a throne of despotism, but not in the light of American freedom!

4th. If, as we have admitted, the Apostle did not directly attack slavery as a feature of civil government, how can ministers and christians be justified in using their moral influence to remove slavery from our country, seeing the laws of some of the states allow it? We reply, that our circumstances are totally different, as ministers and christians, from the circumstances of the Apostles, in going into a heathen country. We profess to be a Christian nation; a nation that has already received the Bible as the basis of human laws. Every man the people put into office, from the Town Clerk to the President

of the United States, in his official oath appeals to the truth of the Bible. And in all the laws of the several states, the Bible is recognized as the basis of their truth and justice. Our patriotic fathers appealed to heaven and the Bible for the justice of the principles on which this nation was founded. And now, as a christian nation, if we find our laws are inconsistent with the justice and mercy of the Bible; if we find the dark feature of slavery among us, contrary to the first principles of our own constitution, that all men are born equal and entitled to liberty, every man in the nation has a right to use his moral influence to remove the evil. You will observe the Apostles did not claim the right to participate in the affairs of the civil government where they went to preach the gospel. They had no hand in the formation of their laws.* But Christians under our government have the same rights that other men have. They lend their influence with others to make the laws. The people are the sovereign rulers; our laws emanate from them as their primal source; and if Christians find that they or their Fathers

* If the Apostles were now alive and citizens of this country, and had given their influence before they were called to be Apostles, in common with others, to create laws justifying slavery, would they not be under obligation to use their influence to secure the repeal of such laws where they found them to be sinful? All laws in this country are created or repealed by moral influence—that is, moral influence leads to the ultimate act of legislation.

When our missionaries go into heathen countries, they do not interfere directly with their civil policy. But suppose they and their children were to remain in a heathen country till a representative government was formed, and they were citizens of that government, would they not be obliged to bear their share of responsibility for the character of the laws?

Let it not be said that ministers are meddling with politics on the slavery question. They have nothing to do with the party strifes which disgrace the land. They are bound to bear their testimony against all iniquity, though it may be sometimes in the high places of authority.

have lent their influence to justify offensive law, it is not only their right, but their solemn duty, to use all lawful means prescribed in the article of the constitution relating to free discussion; to correct the bad influence they and others have exerted, and try to secure good and wholesome laws in the place of partial and offensive ones.

We have had laws in New-England to justify the lottery system; but Christians and Philanthropists lifted their voices against their injustice and ruinous tendency, and they are now removed.

We have laws yet in force licensing the evil of selling ardent spirits, and hundreds and thousands in all parts of the land are lifting their voices against their injustice, and trying to effect their repeal! Are they doing wrong in questioning the policy of those laws? Do they overleap the limits of free inquiry in pouring the searching truth of the Bible through the fibres of those laws filled with injustice, and tending to national ruin?

So there are thousands and tens of thousands, and fast going on to hundreds of thousands and millions, in all parts of the free states, and some within a few weeks past have joined them in the slave states, who are praying and preaching, talking and lecturing, writing and publishing against the moral injustice of Slavery.* And are they doing wrong? Does not the constitution define that liberty with great precision, and attach to it great importance?

* When we speak of the influence forming against slavery, we speak of the general influence of the age. The Bible is now pouring light on the dark system that begins to astonish the world that any should have ever appealed to its sacred pages to justify it. Science, Literature, Morals, Philosophy, Common Sense and Poetry, are mingling their rays with the light of the Bible. The light is beginning to spread in the slave states. A few weeks since two articles appeared in the "Literary and

But it is said that the discussion of this subject in the free states is interfering with the property and interests of the South. My respected hearers, I have heard the opinion that the North are reaping the pecuniary benefits of the slave system, while the south are nearly impoverished and ruined by it, in the ruin of their lands, their industry, and their enterprize! And are we interfering with their interests by showing them how we prosper by our industry on the rocks and streams of New-England, while they are growing poor on a rich soil, by the destruction of their industry through the slave system?

And further, the states of this union are a confederacy whose laws are professedly founded on the principles of justice and equity.

We have, as states, entered into a partnership for the purpose of securing and defending the unalienable rights of man; and if some of the states are trampling on the very rights the union was designed to promote, may not the other states remonstrate and use their moral influence to remove the injustice, although the general government in the beginning of the country did permit the evil of slavery? But because they then permitted an incidental evil which they could not well avoid under their peculiar circumstances, did they intend to bind their children to all generations to tolerate the evil, and not even to discuss it, though the evil should threaten to ruin the nation?

Religious Magazine," published in Baltimore, which is extensively circulated in the Slave States, containing the two following propositions:

1st Prop. *That Slavery, such as exists in these United States, is designated in the Bible by the term* OPPRESSION, *and forbidden to be practiced by the Jews under the heaviest penalties.*

2d Prop. *That when the Jews, in imitation of the heathen, enslaved their fellow creatures, God commanded* IMMEDIATE EMANCIPATION *as a duty, and refused to hear their prayers till they should give this evidence of repentance.* See Isaiah 53—1. 12.

Did the South act on that principle in reference to the tariff, which in their opinion was an evil of the general government, operating unequally on the diversified interests of this great country, and bearing injuriously on the South? Had not the South a right to discuss the tariff, even if they had not the right of nullification? Was there ever a demand made in the northern states, and sent on the wings of vengeance from our legislatures into the South, that the tariff should not be discussed on pain of dissolving the Union? No, no; we Yankee republicans give to others the rights we claim for ourselves! We neither nullify nor demand the suppression of free inquiry.

But another thought. The general government to some extent are implicated in the sin of slavery. The Congress of the United States have entire jurisdiction over the District of Columbia, and it was admitted by president Van Buren previous to his election and is also admitted by Mr. Webster, the two leading men of the great political parties, that Congress has the power to abolish slavery in that district. And now, have not we the right to petition Congress, and use our influence, and offer our prayers, that God would incline our Congress to do that which they have the right to do, and what justice, and mercy, and humanity demand them to do?

When the united prayers and moral sense of justice in this nation, require the abolition of slavery in the District of Columbia; that dark stain on our national hall of justice; think you, that slavery would long be regarded the corner stone of freedom in the southern states?

When the light of truth, of justice and of mercy, that the whole Christian world are now concentrating against slavery, sweeps over the barriers of the slave states, can the darkness of slavery continue under such a flood of

light? As well might a volume of darkness be hung on the face of the earth under the blaze of noonday. Suppose a man in this town were to sell five of his children for two thousand dollars, and suppose every man, woman and child were to unite in one solemn remonstrance in the name of justice and humanity, against such parental conduct! Do you think he would sell any more of his children? And would he use the money with any comfort that came from the sale of the others? And when the whole Christian world have discussed the moral principles of slavery, and show that to enslave human beings, is morally wrong, and then unite in the name of justice and mercy to request the masters voluntarily to emancipate their slaves, think you those masters who have such a high sense of honor, would refuse to do justice? No, no! Dr. Bexter, himself a slave-holder in Virginia, says, if it can be proved that slavery is morally wrong, the duty of immediate emancipation will follow of course! All then we have to do according to the admission of the South, is to demonstrate that slavery is morally wrong, and then the christian part have pledged themselves to do the work of immediate emancipation! Is there any danger in this course, brethren? Will the love and the justice of the gospel, as it floats over the land, dissolve the union, and induce the slaves to seize the weapons of vengeance and rush upon their masters when they are pouring upon them the words of kindness, and restoring to them, and their wives and children, their long lost rights and privileges? Oh, no! It will not dissolve the union! It will dissolve the chain of slavery, and separate it from the pure elements of republican freedom. It will make us a happier nation, and much more respected abroad, especially in Old England.

5th. Although the Apostles did not directly interfere with slavery as a feature of civil government, yet they did interfere with it as sin, and the precepts they inculcated on masters, when obeyed, would lead them voluntarily to emancipate their slaves. So that when a master became pious, he would no longer hold human beings as property. This we show from the following considerations:

1st. When a master becomes pious, he then sustains the relation of a brother to his servants; so says the second verse of my text. Because they, that is the master and servant, are brethren—brethren in Christ. Now what are the duties Christian brethren owe to each other? Can the Christian duties of a master be discharged toward his servant who is a brother in Christ, and yet that redeemed brother remain a piece of property, liable to be sold, and deprived of every privilege? The laws of Louisiana define "a slave to be one in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, his labor. He can do nothing, possess nothing, acquire nothing, but what belongs to his master."

The laws of South Carolina, "deem, take, repute and adjudge slaves to be chattels personal in the hands of their masters to all intents and purposes whatever." I ask again in the name of the christian religion, if a pious master can consider a servant who is a Christian brother, to be justly in the condition to which a slave is adjudged by these laws? If so, then, a pious slave-holder is brother to a piece of property. He is brother to chattels personal, redeemed by the blood of Christ. He is brother to a thing reduced by these laws to the brute creation. We mean no disrespect; we wish simply to run

the argument out to its legitimate wrong, and show that Christ did not die on the cross, rise from the grave and ascend the heavens, to redeem goods and chattels, and to show that it is impossible for a pious master to hold a colored christian brother in compulsory slavery, if he understood the meaning of the New Testament. He may do it in ignorance, but he cannot do it when he is enlightened and the moral wrong of slavery shown.—Christ requires the church to treat all his disciples with tenderness and mercy, especially the poor and the unfortunate. In Matt. 18. 6. Christ says: But whoso shall offend one of these little ones that believe in me, &c. Mark the passage, whoso shall offend one of his disciples. I ask if compulsory slavery is not an offence? Is it not an offence to reduce a christian brother to chattels personal? Is it not an offence to sell him? dispose of his person; his industry; his labor; and not allow him to do any thing nor acquire any thing but what belongs to an irresponsible master? Could you, Christian members of the churches of Christ in this place, treat one of your brethren in the church so? Could you be willing that any member of the church should treat you so? Could you believe that a professed Christian had the love of God in his heart who would treat you as goods and chattels? who would sell you, separate you from your wife and children, and your home, and all you hold dear in this world, and send you into a land of strangers, where there are no sabbaths; no bibles; no christian endearments; no sound of redeeming mercy to call you to heaven!

Compulsory slavery is a heart-rending offence! I have listened to the wail of the mother when torn from her children; I have heard the cries of children as they took the last lingering look of their father and mother;

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I have seen the tears coursing down the cheeks of a whole drove of human beings, sold to a master whom they knew not whether pity dwelt in his heart, nor where they were destined to drag out a miserable existence! I have seen the colored man in the anguish of his soul look upon the favored and happy white man, and seem to say to him, "Am I not a man and a brother?" The scene was too much. Compulsory slavery is not one of the fruits of Christian kindness; it emanates not from the heart of a brother. The sacred relation of the Christian brotherhood wherever it obtains must destroy the relation of slavery. The two are incompatible. They are the moral opposites of the kingdom of God and the kingdom of darkness; and "what God has separated, let not man put together."

Again, we see that the Christian duties of masters must destroy slavery from the principle on which service was to be done. The servants in the text were required not to despise their masters, "but rather to do them service." But the Apostle did not require them to work without pay. For Paul says in Col. 4. 1., Masters give unto your servants that which is just and equal, knowing that ye have also a Master in heaven. And in James 5. 4., God administers a most terrible rebuke to those masters who did not pay their laborers! "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh

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as it were fire." Why all this terrible calamity? Because their wealth was the product of the uncompensated toil of their laborers. They had compelled them to reap down their golden fields, but refused to reward them for their labor. Therefore they were commanded to weep and howl for the miseries God had in store for them! Was there ever a more terrible rebuke of slavery? The slaves of this country are not paid for their labor; for they can own nothing, acquire nothing but what must belong to their masters.

The next passage to which I would refer you in condemnation of slavery, is the golden rule of our Saviour—"All things whatsoever ye would that men should do to you, do ye even so to them." This passage needs no comment; all understand its sacred meaning. Apply this passage to compulsory slavery, and where is it? It is dissolved before the light and love of the gospel. You could never be willing to become a slave. Every feeling and fibre of human nature revolts at it; and you should never be willing that any other human being should be a slave. As a Christian, you should pray and labor that all may have the blessings of civil and religious freedom, that thus you may be a good follower of Jesus Christ, and secure the blessing of some down-trodden slave, liable to perish.

The last passage to which I would refer you as disapproving of slavery, and which I wish you would all examine in a praying spirit before God, is the four Gospels, the Acts of the Apostles, all the inspired Epistles and the Revelation of St. John, together with the Old Testament, and when you have finished the examination in the spirit of candor and meekness, I trust you will be convinced that it is high time for us all to do something to

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relieve the oppressed and elevate them to the rights and the joys of rational beings.

The yoke spoken of in the text is not the yoke of Christ; for his yoke is easy and his burden is light. The slave laws of our country are not wholesome words, nor like the words of the Lord Jesus Christ, who said, "Blessed are the merciful and all things that ye would," &c.—The doctrine of slavery is not the doctrine according to godliness, for godliness requires the discharge of justice, and mercy, and benevolence to all around us. Godliness in exercise, breaks the yoke and lets the oppressed go free.

The system of American Slavery has not the least countenance in the Bible. The servitude of the Jews bore no resemblance to our system of slavery, which divests immortal beings of all rights, and dooms them and their children to perpetual bondage.*

Read Leviticus 25.—Then shalt thou cause the trumpet of the Jubilee to sound throughout all the land; and ye shall hallow the fiftieth year and proclaim liberty throughout all the land, unto all the inhabitants thereof. It shall be a Jubilee unto you. Ye shall not therefore oppress one another, but thou shalt fear thy God; for I am the Lord your God!

* The servitude of the Jewish code never permitted innocent beings to be sold as articles of trade. The true definition of Slavery is just this *treating of human beings as property.* God never permitted the Jews to do so. Here is the key to the Jewish system of servitude. Whenever you read of servants being bought and sold, please to understand their *services* and not their *persons*, and that they generally sold their own services and put the money into their own pockets.

Servants were placed upon a level with their masters in civil and religious rights. See Num. ix. 14, 15. xv. 16, 29.; Deut. i. 16, 17.; Lev. xxiv. 22. Servants frequently married the daughters of their masters.—1 Chron. ii. 34. 35. See Quarterly Anti-Slavery Magazine, Vol. 2. No. 3.

Was this any thing like American slavery? or rather, does not our system of slavery resemble that which the Apostles found in heathen countries, when they went preaching the gospel? It is a fact that should humble us all before God that our system of slavery is a relic of heathenism! God never gave man the right to reduce immortal and unoffending beings and their children to all generations to hopeless bondage. What have the African race done, what sin have they committed against this nation, that we should deprive them of the unalienable rights of man, of liberty and the pursuit of happiness?

In a dark age of the world, God appointed a Jubilee for all the oppressed. The signal of the Trumpet that poured its delightful music on every ear, announced the act of emancipation, and circulated joy from the north to the south, from the east to the west of the entire nation. But here, in our own country, which has lifted the signal of civil and religious freedom to the whole world; age after age rolls away, and the leaden weight of bondage presses upon two millions and a half of our fellow men; while the refuse of the old world are pouring in upon us from all quarters and claiming the rights of republican freemen, one-fifth of our own population, born here in the land of their home, and who are reaping the fields and accumulating the wealth of the nation, and some of whose fathers helped to fight our battles of liberty, they must know nothing of the blessings of freedom, but toil on in hard bondage to their graves, and leave their children to weep out their existence in the same hopeless slavery; and as they die and sink into the earth, their last word of life might appropriately be spoken—"No man has cared for our soul." We preach and believe

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that Gospel which declares that God hath made of one blood, &c. The Christian religion abolishes all national distinctions and declares that we are all brethren, forming part of one great family of which Christ is the head. He will be the judge of all. He holds all responsible of every clime, rank and color! We must all stand before his tribunal to be judged, not according to the color of our skin, but according to our works. Yet believing and knowing all this, more than fifty years have passed away since we announced to the world our independence, and we have not proclaimed the Jubilee throughout all the land to the oppressed. We have the elements of conflict and repulsion in fearful operation in this land of liberty. Slavery and freedom cannot long co-exist—one must destroy the other. If our freedom by its light and love does not destroy slavery, there can be no doubt that slavery will destroy our freedom. Let us pray and labor that slavery may be removed, lest God in wrath prepare his throne for the judgment of this nation, and mingle all our greatness and pride in the common ruin of the republics of antiquity.